The Western Luminary.

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TERMS OF THE LUMINARY.

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From the Kentucky Sentinel.

TEMPERANCE SOCIETY.

A few days past, a discussion arose in the Baptist Church in Georgetown Ky. on the expediency and necessity of devising some means for the suppression of the excessive use of ardent spirits, which resulted in the appointment of a committee to draft a Constitution, and with the friends of Temperance and good order, to meet at the house of Mr. John Smith on the 26th March, to organize a society with a view of promoting that object. Accordingly, at the time and place appointed a number of the friends of Temperance met, and adopted and signed the following as their constitution.

Article 1. This society shall be styled "THE GEORGETOWN ANTI-INTEMPERATE SOCIETY."

Art 2. The officers of the Society shall be a President, [illegible] a Recording Secretary, a Corresponding Secretary, and a Treasurer, (if necessary,) who shall continue in office till others are chosen

Art 3. A board of managers shall be appointed at each annual meeting of the Society, to serve for one year. The officers of the Society shall be members and officers of the board.—Five members shall constitute a quorum to do business.

Art 4. No officer of this Society, shall ever receive any compensation for his services.

Art 5. This Society as a body shall have no connexion with any church or religious association.

Art. 6. Any sober person, whether a member of a church or not, who will consent to abstain from the habitual use of spiritous liquors, and use it when prescribed as a medicine only, and provided such person be the head of a family shall use such means as may be deemed rational and expedient, to procure the observance of the same rules by the other members of the family, may become a member of this society.

Art. 7. Any member who shall violate the conditions contained in the preceding article, shall forfeit his membership.

Art 8. Any member, who shall be desirous of withdrawing from this society may do so at any time, provided he shall assign his reason in writing to the Corresponding Secretary, or to the Society.

Art 9 The society shall meet annually on the third Thursday in May, when a discourse, on the objects and utility of the society shall be delivered by some minister of the Gospel, to be selected, for that purpose, by the board of managers, if such minister can be conveniently procured.

Art 10. Every minister of the Gospel, who may be a member, shall consider himself as pledged, not only to *preach* against the odious sin of drunkenness, but also, to discountenance, by his example and instructions, as far as prudence may dictate, the habitual use of strong drink, in those families to which he may have free access.

Art 11 It shall be the duty of every such minister, together with the recording secretary to keep an annual register of all the cases of murder, occasioned by the use of drunkenness either in the murderer or the murdered—Also, of all the deaths occasioned by intemperance, within the bounds of his knowledge. This register shall be exhibited at every annual meeting to aid in making out the annual report.

Art. 12. Societies formed for the promotion of temperance, whose constitution shall be approved by this society, may become auxiliary to it, by sending a delegate, or delegates to its annual meetings, and such delegate, or [illegible] shall be entitled to the privileges of members of this society.

Done, and signed, on the 26th day of March, 1829

From the New-York Observer.

REV. ROBERT GIBSON.

Departed this life, on Sunday the 15th ultimo, at Princeton N J in the 37th year of his age, the Rev. Robert Gibson, a licensed Preacher of the Gospel, under the care of the Presbytery of New-Brunswick. This excellent, and, in some respects, extraordinary man, was a native of Charleston in South Carolina. Having completed a regular course of education in Yale College, where he graduated with honor, in the year 1814, he determined to devote himself to the Gospel ministry. And, accordingly, after passing through the usual theological studies and probationary trials, he was licensed to preach about twelve or fourteen years since. Soon after entering on the labors of the pulpit, and after manifesting in all his public performances an ardor of piety, a vigor of intellect and a force of eloquence, which promised eminent usefulness, he was seized with a severe affection of the lungs, and never again enjoyed good health. For a number of years past, he has been, in the mysterious Providence of God, in a great measure cut off from those public labors which he cordially loved, and in which he was so remarkably fitted to excel and to be useful. To this privation he submitted with a meekness and resignation of spirit truly edifying, and endeavored to make himself useful by conversation, by writing, and the various means within the reach of an habitual valetudinarian. The last four years of his life, he spent in Princeton, chiefly engaged in those rural pursuits and relaxations which appeared indispensable to his enjoying any degree of bodily comfort, but where he was far from being useless in the church of God.

We have spoken of Mr. Gibson, in a preceding sentence, as an *extraordinary man*. That this was really the fact, we have no doubt many individuals in this city, who enjoyed his acquaintance or who had an opportunity occasionally, of listening to his public discourses, will, most readily acknowledge. Few men, it is believed, ever manifested more deep, ardent, habitual piety. Few men, within the circle of our acquaintance, displayed more rich, active, and vigorous intellectual powers. And no man that we ever knew, seemed to have a higher standard or a deeper impression of the duties and responsibility of the Gospel ministry. With regard to this last point, there is reason to believe, that he has been the means of imparting an impulse to the minds of a number of ministers, in which, both they and the church will long have cause to rejoice. In reference to the mysterious Providence which has brought down the strength of such a man, in the midst of his journey, and taken him away, we can only say—bowing lowly before the hand of God—'Even so, Father, for so it seemed good in thy sight!" "What thou doest we know not now, but we shall know hereafter."

A STRANGE BISHOP OF SOULS.

We notice, in the last *Philadelphia Episcopal Recorder*, the following paragraph, quoted from the London "*World*."

"Among many of our clergy are held stated meetings for prayer and praise; and a short address is given by the clergyman. To these meetings the pastor invites his flock and inculcates on his hearers the duties of the christian religion, according to the forms of the Church of England. These meetings are held generally at the minister's private house, but always under the direction of the clergyman. Many are the blessings derived from this union of pastor and people: but it is a lamentable fact, that the Bishop of London not only discourages these meetings, but has actually sent an order to the Rev. Mr. P. —*commanding him to discontinue the meeting hitherto holden in his own house!!* Comment is unnecessary. How far does the jurisdiction of a Bishop extend! Has he the power of prohibiting any religious service in the private sanctuary of a man's own dwelling!"

We hope that the "Rev. Mr. P." did not forget to reply. "Whether it be right in the sight of God to hearken unto *you* more than unto *God* judge' *thou*. The *Lord Bishop*, we think, must have fallen on troublous times, had his lines been cast in the first century. Paul and the "glorious company" of the first church would have proved rather unsubmissive, to say the least. *He* would (or might) have answered, "He that is higher than the highest hath said that "men ought always to pray," and therefore *I* shall not "cease to pray for" the Colossians (Col. 1. 9.) nor shall I cease "night and day praying exceedingly" that I may see my beloved Thessalonians (Thess. 3. 10.) nor shall I cease to declare it to be the will of God "*that men pray, every where*" (1 Tim. 2. 28.) nor shall I, in any case, rebuke such as may "give themselves *continually* to prayer" (Acts vi. 4.) nor shall I reprove those who, are at the "house of Mary gathered together praying" (Acts 12. 12.), nor any others who even in an "*upper room*," may "continue with one accord in prayer and supplication (Acts 1 13. 14)" "lest haply I be found fighting against God"—*Philadelphian.*

BISHOP HOBART.

Bishop Hobart's Pastoral Letter on the subject of Clerical Associations.

Five reasons why clergymen should not meet together for purposes of private prayer, for the promotion of personal piety and their official usefulness! Was ever a Christian Bishop at pains before to print reasons why ministers should not pray together! And yet it will be said that the Bishop is entitled to his private opinions as to the usefulness and tendency of such meetings. So he is! He has an equal right to publish those opinions to the world. None can doubt it! And we presume that the Christian public will take the same liberty of deciding how far they comport with the standing and the title of a Christian bishop. Our present object is simply to announce the anomalous production. We presume it will not pass unnoticed by those to whom it chiefly relates.—*Episcopal Recorder.*

New cause of pain to a pious mind!

Bishop Hobart in a late pastoral letter, says:

"Of the many harassing events of a trying episcopate of eighteen years, none has given me more pain, than the formation of an association having for its object, the promotion of the personal piety, and the official usefulness of its members by devotional exercises, and by conversation on missionary, and such other subjects as may conduce to mutual edification!!!" *Ib.*

ANECDOTE.

A village pedagogue in despair with a stupid boy, pointed to the letter A, and asked him if he knew it. "Yes sir." "Well, what is it?"—"I knows him very well by sight, sir, but rot me if I can recollect his name."

COLONIZATION SOCIETY.

Extracts from the 12th Annual Report of the American Colonization Society.

(CONTINUED)

In the system of Education, the Managers can report no important improvements. The Schools are numerous, the teachers attentive and faithful, and every child in the Colony enjoys the benefit of their instructions. These instructions, we regret to say, are limited by the ability of the teachers, to the simplest branches of knowledge, and cannot be expected to form that intellectual character, which the condition of the Colony requires But the Managers trust, that the time is near, when better means of education shall be enjoyed, when men of colour shall be prepared in this country, to conduct the schools of the Colony, with enlightened minds and entire success. Particularly do they feel inspired with this confidence, in view of the recent establishment of the African Mission School Society, an institution, the avowed object of which, is to education young men of colour, that they may become missionaries or teachers in Africa, and which, patronized by the venerable Bishops of the Episcopal Church, and under the direction of gentlemen from every part of the Union, distinguished alike by talents and piety, can hardly fail to fulfil adequately, its very interesting and important design. None, surely, can tend more directly or efficiently, to promote the best interests of our Colony, as well as the whole cause of African improvement

The Managers have reason to believe that moral and religious duties receive from the Colonists, the same faithful and strict attention, which has for several years excited the admiration of strangers, and given them a powerful influence over the heathen tribes. But the want of an enlightened ministry, is severely felt, and was indeed regarded by the late Colonial Agent, as "the most urgent of all the actual necessities of the Colony." "How it is in other parts of the world," he remarks, "I know not, but in this Colony I have seen the direct and inseparable connection of christianity, taking in its doctrines, its worship, and its practical fruits—with all that is mentally and morally improving, all that is exalting to human nature—in a word, all that is good and excellent among us." Sunday Schools have recently been established throughout the Colony, two of which are for the benefit of native children The effects of these have been salutary, but as remarked by Mr. Ashmun, they are partial and inadequate, operating only on the child, while the parents remain unprofited. But such, he adds, as worthily sustain the office of the ministry, come with an authority, which none dare wholly despise.

Impressed with similar sentiments, the Board have witnessed, with no ordinary pleasure, the determinations of several Missionary Associations, in this country, and that of a similar society in Switzerland, to send Missionaries to Liberia; and while anticipating from their operations, vast benefits to the Colony, they have predicted still more cheering consequences to the uncivilized and wretched native population Unfortunately the American Board of Commissioners for Foreign Missions, which more than a year ago, resolved to enter upon the field so widely and invitingly presenting itself in Africa, have as yet, been unable to find suitable persons to advance as pioneers in the difficult but glorious work. The Episcopal Missionary Society has been called to mourn the loss of the Rev Jacob Oson, a coloured minister of devoted piety, who died while just preparing to embark under their patronage for Liberia. But the Evangelical Missionary Society of Basle, Switzerland, have set a most honourable example. Five single Missionaries, bearing commissions from this Society, liberally educated, yet familiar with the agricultural and mechanic arts, arrived in Liberia about the commencement of the year, and by the latest accounts, were all in good health. "These missionaries, (says the venerable Dr Blumhardt, in his letter to the Board) whom only the love of Christ has urged to leave their country and friends, and who are ready to spend and be spent for the salvation of their African brethren, enjoy our full confidence, and we beg leave to recommend them, with heartfelt concern, to your christian kindness and protection Every mark of help and support shown to our beloved Missionaries, will be looked at with cordial thankfulness, not only by our own Committee, but also by the numerous friends in Switzerland and Germany, who are wishing well to our undertaking." The attention of this mission has been directed to Grand Bassa, as the place for a permanent establishment, but on this subject, the Managers are yet ignorant of the final decision. But of this, they are assured; that civilization and christianity, will find in no heathen country on the globe, fewer obstacles, or feebler opposition to impede its progress, than in Africa.

"In the chain of great moral causes, says Mr. Ashmun, it may be no trivial event, that a school has been opened by the Baptist Missionary of the Colony, 35 miles in the interior from Cape Mount, and 65 or 70 from Montserado, for the instruction of the children of the Vie Nation. It commenced with 35 scholars, and is decidedly patronized by the first Chiefs of the nation, who declare it to be their purpose *to clothe and train in all respects to the habits of civilized life all the youth who receive its instructions.*

The system of government has experienced no important change, and its success has continued uninterrupted and undiminished. After the departure of Mr. Ashmun, all the duties of the Colonial Agency devolved upon the Vice Agent, the Rev Lot Carey, and for six months were fulfilled by him in a manner highly creditable to his integrity and his understanding.—The instructions which he received from Mr Ashmun have been faithfully obeyed, and all the complicated affairs of the Colony been superintended with vigilant and persevering attention.

It having been ascertained that Liberian vessels, entering the ports of the United States, would be liable to the duties imposed on foreign tonnage, the Managers have deemed it right (in order to place the Colonists on an equality in trade with the citizens of other countries,) to exact the small duty of 25 cents per ton from all American vessels, and of 50 cents per ton from all foreign vessels trading to Liberia.

In attempting to select an individual for the Colonial Agency the Managers were so happy as to find among their own number, a gentleman, well qualified by intellectual character, strict integrity, and philanthropic sentiments for the important station which has long been so ably filled. This was Dr. Richard Randall, of Washington city, who having voluntarily offered himself, cheerfully accepted the appointment, and accompanied by Dr. Mechlin, (a young physician of great promise, elected as the Colonial Surgeon) sailed for Liberia, early in November.

(*To be continued.*)

THE HOPE THAT MAKETH ASHAMED.

Furnished by a Clergyman.

Four or five years ago, I became acquainted with Mr. S— P—; then a young man of very promising talents, and of considerable literary attainments. He had been some time in the study of medicine, and was about to enter on its practice with rather flattering prospects. His health for several years had been poor; fears had been entertained that a consumption would soon send him to the grave. As was natural, his thoughts were frequently turned on the concerns of another world; at times, apparently with considerable interest. But, alas! he had been taught from a child to believe that "all are safe," and the consequence was, his anxiety for himself fled upon the faintest appearance of returning health. The pledge of his safety was, that he was with the multitude! He was, however, at length brought home from his attendance on medical lectures, sick, as many feared, for the last time; and in this, they were correct.

I was about his age; and being engaged in teaching near the house of his father, I occasionally visited him. Four or five months previous to this, I had indulged the hope that I had found rest in our Lord Jesus Christ; but as yet had made no public profession of religion. I felt very anxious to have some conversation with Mr P— about his eternal interests; and for this purpose visited him frequently. I thought I could discover the plainest indications in his countenance, of a deep concern for himself; and I longed to point him to that Saviour whose loving kindness had so lately made my own heart glad. But his father, (O! what an abuse of language,) his father upon my first visit, gave me plainly to understand, that it was not only his wish, but it was also the wish of S—, that nothing should be said to him on the subject of religion. His hope, thought I, differs *widely from* mine. He is so sure of salvation, so much in love with his Saviour, that he does not wish to talk about them! One time when I visited him, I had succeeded in finding my way to his room before his father had seen me. But I had no sooner seated myself, than he made his appearance. He immediately began to remark, very flippantly, on the delightful prospects before his dying son S—; and that he was going the way of all the earth, and soon to meet all where sickness and sorrow never come. I could not help saying within myself, as I gazed on his emaciated countenance; "that gloom and desponding, and horror, which appear so manifest, are the last marks that I should consider indications of rest in Jesus." I left him and returned to my school, shuddering at the thought, that men will indulge a hope which they dare not examine! I could hear from him occasionally, but always heard he was failing. He gave no signs of a change in his views or feelings to any one, but continued to cling to that system, (unless this is another abuse of words) in which he had been so thoroughly indoctrinated. All the directions he gave in regard to his death, and all the remarks he made about it, were nearly comprehended in his last request; which was, that no funeral sermon should be preached at his interment. He said, he

did not want to have any body scared to Heaven by a funeral sermon!

The hour at length arrived which was to terminate his earthly career and settle forever the question of his interest in Christ. I was at the house in the early part of the evening, on an errand. As no one invited me into the room, where he was dying, and because I did not feel as if I could see him die, I retired without seeing him. I had occasion to return, about ten o'clock in the evening, and was requested to go into the house, which I did not intend, having learned that he was yet alive. I however consented. There were many present, both of friends and neighbours. Of his companions there were eight or ten, who were leaning on the same visionary foundation; and were here witnessing its whole solidity. At one moment their dying brother would beseech them to *shoot* him; and then again he would ask them to *pray* for him. But alas! this was a language they had never learned!

I sat down in an adjoining room, and began to converse with one who gave me the above particulars, and who added, "it is a hard task to see him die." While we were here conversing, the father of the dying man came to me and asked me if I would go in and pray with S——? "for;" said he, "he is dying—and—and—he has been asking us to pray for him!" This was placing me in circumstances of peculiar trial The language of prayer, I had used but a few days, at most. The thought, that he had refused to that hour, to have any pray for him, rushed upon me suddenly; the recollection of what his father had said to me; the presence of six or eight, who were determined to build on the same sand which they saw washing away before their eyes; and, above all, I could not lose sight of the awful undertaking—to plead the cause of one in his situation! I thought there ought to be an angel, or perhaps, a higher being still, to intercede in such a case! In this situation I sat motionless and silent, till the eyes of all in the room were turned on me, and I felt as if there was nothing of me. I doubted whether I could command my tongue sufficiently to pronounce the name of God. At length, however, I consented.

As I entered the room, he fixed his eyes on me; and it seemed as if he would look me through. Not a groan—not a sigh—not a motion was heard or seen. He watched me with inexpressible interest and attention, till I fell on my knees close by his bed. How long before I broke silence, I am unable to say, but my feelings at that time will probably be the last I shall forget. I thought surely he was dead;—and I dare not open my eyes to see. Still, I heard nothing from him: all was hushed. But the very instant I pronounced the name of God—he shrieked out, and sprang as if he were coming out of his bed! What think you, my dear reader, were the feelings of a poor mortal in my condition, when I heard him say, with a groan, which seemed as if it would awake the dead—"O pray all of you!"

I commended him, in the name of our Lord Jesus, to the mercy of God, left him, and in a few moments heard he was dead. I thought of Young's remark at the close of a similar scene, with dying Altamont, "If this—is a man of pleasure;—what is a man of pain?"—*Home Missionary.*

ACTIVE PIETY, A REMEDY FOR DESPONDENCY

Furnished by a Clergyman.

"Assurance is not to be obtained so much by self examination as by active piety."—*President Edwards.*

Real Christians sometimes settle down into a state of hopelessness. They lose sight of Christ, and then attempt to obtain assurance of their piety by looking upon their sins, instead of making active efforts for the good of others. The experience of a respected class-mate well illustrates this remark. Its publication can do him no harm, and it may show some persons sinking in despair, how to obtain evidence of their union to Christ.

At the commencement of a revival of religion in Middlebury College, E—— C—— was led to doubt whether he was a Christian. He gave up his hope, and for several months was in great agony of mind. He wasted away, and became so emaciated that he looked as if just recovered from a severe sickness. During this time his appearance and expressions were indicative of the keenest despair. "Look at me," he would say, 'behold a monument of God's wrath, left justly to mourn for my sins in this time of joy"

He thought he had been a hypocrite, and at last settled down under the impression that he had committed the unpardonable sin. He thought that no one ever had such distress of mind as he had, and looked upon himself as most hopeless and wretched. Sometimes he would leave the chapel in time of prayer, and hastily withdraw from meetings of religious worship, through fear that, if he remained in such holy places, God would consume him! His friends advised him to take a school during the winter vacation, apprehending that unless his mind could be diverted from himself it would become impaired. He now looked upon himself as lost, but resolved to do what he could to prevent others from going down to hell. He conversed with his scholars, and warned them of the coming wrath. God was pleased to bless his efforts to the awakening of some of his scholars. A revival of religion soon commenced. As it advanced, he looked up to God with confidence; and God raised upon him the light of his confidence and filled his soul with joy After this he was exceedingly afraid of sin. He walked softly before God, remembering the wormwood and the gall. The glory of God, and the salvation of sinners appeared to be the great aim of his life; and he looked and acted as if ripening for Heaven. A few days after he received his degree, "he was not, for God had taken him."—*Ib.*

THE FOOTSTEPS OF THE FLOCK.

A Shepherd had led his flock from the fold A sheep who had wandered away, at last returned, and finding that its companions had gone to the fields, went forth to meet them, and to be fed by the good shepherd After wandering a long time over hill and dale, it descried the footsteps of the flock, and at last came to the green pastures where they had lain down, and were listening to the music of the Shepherd's pipe.

The footsteps of the flock! Let me ever follow in those footsteps, and they will lead me into the green pastures, and by the side of still waters. I am not afraid to follow where the flock has gone; for the good Shepherd will never lead his sheep astray.

The lives of the saints, (so far as they were spent under the guidance of their Shepherd,) their counsels, exhortations, and testimonies to the faithfulness and love of God, are "the footsteps of the flock." By giving heed to them, we shall walk in the path to heaven. But if we are proud, and think that it is the mark of a servile spirit to follow in the footsteps of others, and therefore leave the path which they have trod, and lie down by ourselves in the pastures, and seek the streams which the Shepherd has not chosen for his flock, we shall wander and be lost in the desert, and when the evening has come, and the good Shepherd folds his sheep, we shall be left to the mercy of the tempest, and the fury of the beasts of prey.—*N. H. Obs.*

GROWTH IN GRACE.

It is the want of activity of faith on Jesus, that keeps us so imperfect, and wrestling still with our corruptions without any advancement. We wrestle in our own strength too often, and so are justly, nay necessarily, foiled; it cannot be otherwise till we make him our strength. This we are still forgetting, and we had need to be put in mind of it, and frequently to recollect it. We would be at doing for ourselves, and insensibly fall into this folly, even after much smarting for it, if we be not watchful against it; there is this wretched natural independency in us, that is so hard to beat out! All our projectings are but castles in the air, imaginary buildings without a foundation, till once laid on Christ. But never shall we find heart peace, sweet peace, and progress in holiness, till we be driven from it, to make him all our strength: till we be brought to do nothing, to attempt nothing, to hope or expect nothing, but in him; and then shall we indeed find his fulness and all sufficiency, and "be more than conquerors through him who hath loved us."—*Leighton.*

STRANGE INSENSIBILITY.

There is nothing so important to man as his state, nothing so truly awful to him as eternity; and, therefore, when we find men indifferent to the loss of their being, and to the peril of an eternity of misery, we find them in a condition altogether unnatural. They are quite otherwise, in regard to other things: they are timorous even as to trifles, they foresee them, they feel them; and the same man who passes whole days and nights in rage and despair for some unimportant loss, or some imaginary affront to his honor, is the very individual who knows that he is going to lose all by death, and nevertheless remains without uneasiness, without trouble, and without emotion. This strange insensibility to things the most truly terrible in a heart so sensitive to the most trivial, is a phenomenon altogether monstrous; it is an enchantment that is incomprehensible, and a slumber entirely supernatural.—*Pascal.*

THE WORD IN THE HEART.

Let it be your care to hide the word in your hearts, and get the teachings of the Spirit; that whatever changes of Providence be upon the world, you may have the light and comfort of the Scriptures to direct and cheer your souls. Sanctification is the writing of God's law in your hearts; and what is written there is secure and safe. The word within you is more secure, sweet, and effectual, than the word without you. Jerome saith of Nepotianus, that by long and assiduous meditation of the Scriptures, his breast was at last become the library of Christ. Oh that at the breast of every Christian were so too!

THE WESTERN
Luminary.

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REVIVALS.

ADAIR COUNTY, KY.

Extract of a letter from M P Wheat, post master at Columbia to the editor of the Western Luminary dated April 22 1829.

"The Lord has commenced a precious Revival in the Presbyterian Church in the bounds of Shiloh meeting house, under the labors of the Rev. S. Wilson. A sacramental meeting commenced on Friday last, and continued until Tuesday There were 15 added to the church during the meeting; and about 50 anxious, besides many more serious."

GREENSBURGH, KY.

Extract of a letter from the Rev John Howe to the editor of the Western Luminary, dated April 22d 1829.

"Transylvania Presbytery met in Greensburgh, April 23, 1829. The general and prevailing sentiment was, that "our God is the giver of every good and perfect gift"--that "He gives the increase." So far as I could judge, there was an uniform aspiration, that the Lord would come and do his own work. On the communion Sabbath six persons were added to the full fellowship of the Church, five of whom received Baptism. From that time to the 19th inst. twelve more were added by profession of faith. Four of the above were Lawyers by profession, namely W. T W.—B. G. B.—W. B. A.—and the Hon. R. A. B., our Representative in Congress for years past; with J. B. Clerk of the County and J. C., M. D. I thus select only to magnify the power and riches of divine grace, and bless God for the calling of talent into his Church; for the salvation of one soul is as precious as another -- These are certainly the Lord's doings, and marvellous in our eyes. Two of our dear young brethren, YANTIS and RICE, were licensed to preach the everlasting gospel, and brother FORSYTHE ordained as an Evangelist."

PORT GIBSON, MISS

Extract of a letter to the Editor of the Visitor and Telegraph from the Rev Z. Butler, dated Port Gibson (Mississippi) March 11th, 1829.

At our last communion, on the first Sabbath of this month, 14 more members were added to our little Christian band. The whole number received since I came to this place is 31—our whole catalogue is near 40 I have a printed "Form of admission" which is read to the *candidates* standing in the presence of the congregation; and at the words, "we therefore, in consequence of these your covenant engagements, do affectionately welcome you as members of this Church"--the former members also rise. The candidates for Baptism, take the hands of two Elders, and kneel in front of the desk, and receive the ordinance. The whole scene, at our last Sacrament produced the most powerful sensations. Some of our most influential citizens, and some in the humblest sphere, stood forth together, espousing the Redeemer's cause.

Individuals who had resisted grace before, now could resist no more tears started and flowed---sighs burst from their inmost bosoms, and all the heart was melted. Since that time our meetings have multiplied—Christians hang to the throne of mercy—our assemblies are solemn, and twelve or more are numbered on the list of THE ANXIOUS. It is a work of sovereign, matchless, wondrous grace, and unto God, we try to ascribe all the glory.

From a Missionary in the Choctaw Nation, I have received a letter, giving cheering news. There are now eight native converts in his congregation, who give the best evidence of piety, and pray in public. In other places there is much seriousness, and souls are now and then, "declaring what God hath wrought within them." My Brother, who is coming from yonder northern climes, to live and labor and wear out and die with us, in our southern desolations!—"Prayer moves the hand that moves the world" and as for ourselves, we are resolved to pray, "till help cometh." Your Brother, in Christian love.

CHOCTAWS.

Extract of a letter from Mr Kingsbury, dated at Mayhew January 28, 1829.

"For more than a year past there has been manifested in those parts of the nation where it was enjoyed, an increasing disposition to hear religious instruction. In the early part of last year, a few individuals became hopefully pious: two of them have united with the church, and two others are candidates for admission. In the neighborhood of Black Creek, about 40 miles below Elliot, where our lamented brother Hooper bestowed his last labors, a very general seriousness prevailed at the time of his death — The people had resolved on building immediately a meeting-house, and individuals had offered very liberal subscriptions towards that object."

"But the most marked and general attention to the subject of religion, and one which has given a new impulse to the cause among the Choctaws, commenced under the labors of our Methodist brethren in the southwest part of the nation. At a general meeting convened in July or August expressly for religious instruction and which with propriety might be called a camp-meeting, six or seven Choctaw men became deeply impressed, while listening to a simple statement of the crucifixtion of our Saviour. A large meeting was held in October, at which there was a very great and general excitement, and the effects produced on many were truly remarkable and happy Some who before were violent opposers of the Gospel became its zealous friends At these two meetings and subsequently several hundreds have manifested a desire to be instructed in the Gospel. A number of these give good evidence of piety; and it is peculiarly gratifying, that among them are several of our former scholars. In respect to some of these, we had despaired of any advantage arising to themselves or others from their education. Now there is a prospect that they will become teachers of schools, interpreters, and perhaps preachers of the Gospel to their nation."

It is worthy of notice, that, at the commencement of the above work, the old men, whom once it was supposed nothing could move were the first affected; and all, with one exception, were captains of clans When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, "It is not the hand of man that has made us weep: it is our Maker that has caused it. You never saw us weep for what man could do to us, but we cannot withstand God If your Maker should deal with you as he has with us you would weep too." These are now persons of prayer, and appear to be new creatures.

"This work of grace has carried with it such convincing evidence, that almost all have been constrained to acknowledge it the work of God. One of the principal chiefs, an enlightened man, and formerly no ways disposed to favor such a work has been entirely convinced that no other than the Almighty God, had power to produce such a change in the Choctaws. He now spends much time at religious meetings and on other occasions, in making known the Gospel to his people. Some very unusual and remarkable means seemed to be required in the case of the Choctaws, to overcome their prejudices, and to arouse them to an attention to the Gospel. Such means it is conceived infinite wisdom has employed in relation to the above mentioned religious excitement.

COLUMBIA, HERKIMER CO, N. Y — We learn that a powerful work of grace has been in progress since November last, in Columbia, Herkimer county, and is now more powerful than ever. Converts aged from 11 to 80 years—Infidels whose race was nearly run—have been brought to the foot of the cross.—*West. Rec.*

REVIVALS IN BURMAH.

[The Editors of the American Baptist Magazine have received a letter from the Rev Mr. Boardman, Missionary in Burmah, dated at Tavoy, August 9 1828 in which he gives a very pleasing account of a happy attention to religion in several portions of that country. The following is from the letter of Mr. Boardman. It will be recollected that Tavoy is the new Mission Station now occupied by Mr. and Mrs. Boardman]—*Chr. Watch.*

I have had the satisfaction of baptizing two persons—the first fruits of the mission to this place. One of them is a very intelligent and amiable Chinese youth, who amidst opposition and scorn from his countrymen who are numerous here, has ventured to renounce his vain idols and put on the Lord Jesus Christ. The other person is a learned Burman, who, in respect to intellectual powers, eloquence, and acquaintance with the Burman scriptures, is excelled by few men in town The opposition which he has experienced from his countrymen is most violent and abusive; but he says calmly, "I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided If they revile me, let them revile; if they will kill, let them kill I fear not death. I will love and pray for my enemies."

The ordinance was administered last Lord's day in a tank adjacent to a venerated pagoda, which points its spire of gilded blasphemy towards the heavens. You can imagine, better than I can describe, the joy occasioned by this event. I am happy to add that the attention to Christian instruction is evidently increasing.

"But I have not told you the whole occasion of our joy. Yesterday we received letters from Maulaming, containing the cheerful intelligence, that the Holy Spirit is poured out on that station; that five persons were recently baptized there, and several more gave good evidence of true grace. The influences of the Spirit seem to be felt more particularly in the girl's school, which while we were altogether at Maulaming, was under the united management of Mrs. Wade and my beloved partner. Several of the children obtained the hope of pardoning grace, two of whom are among the baptized. O what thanks are due to the blessed Redeemer for such displays of his grace Our hearts are full; but still long for more.

"You have doubtless heard that according to the latest intelligence from Rangoon, fifteen persons there, without enjoying the labours of a Foreign Missionary, have recently avowed their belief in Christ, and their desire to be baptized.

REFORM.

A member of Broome-street Church, was present at the meeting on Sabbath evening to hear Mr. Hewitt's discourse on Temperance: as he was coming out he overheard a respectable looking female, an entire stranger, saying, 'Well, I keep a shop, and I sell liquor; but I never will sell another drop if I have to beg my bread.' How simple is the operation, and how powerful the influence of the

N. Y. Obs.] PLAIN TRUTH.

PIRACIES.

By intelligence from Havana under date of March 21 which we copy from the Norfolk Herald, it appears that several vessels are missing, which are supposed to have fallen into the hands of the pirates; among them, the brig *Francis*, which sailed from Boston the 13th February, the ship *Æ onaut* from Boston sailed the 16th and he ship *Cotisacum* which sailed from Boston the 18th February, on board the latter Mr Knight, of the house of Martigue Knight and Co. Merchants of Havana, was a passenger. Great anxiety was felt at Havana for their safety. The same letter says no vessels should sail for Cuba at present, without being strongly armed.

CAPTURE OF PIRATES.

Charleston April 3 — The following very gratifying account of the capture of a number of Pirates, is obtained from Capt Aveilhe of the brig Gen. Gadsden, arrived yesterday in 4 days from Havana.

The Br. brig Nancy, Pierce 49 days from Guernsey, arrived at Havana, 23d ult Capt. P. was boarded 18th ult by a Lieutenant from H. B. M. brig Victor, in lat. 22 20 N. lon 82 W who informed him that the brig had captured a piratical vessel, and had the prisoners on board bound to Jamaica to deliver them to Admiral Flemming commanding on that station; that they had been obliged to hang several of them for attempting to take possession of the brig. The officer likewise stated that they had information of four other piratical vessels which had been cruizing off Cape Antonio, and warned Capt. P. to give the Cape a wide birth The Capt of the Nancy did not inquire how many pirates were taken, but supposed there must have been at least from 80 to 100, as the crew of the brig amounted to 110 men, and carried 18 guns Capt. P. had given the above particulars on affidavit.

Information has also been received at Havana that the Fr. brig L'Amedee of Bordeaux, Capt Bourin, which vessel sailed from Exuma, 2d March, for Havana, was fallen in with by the American ship Benjamin Morgan, within five miles of Cape Antonio, totally abandoned. Boxes and trunks of Merchandise and crockery were scattered about the decks, which were stained with blood, and gave every reason to conclude her crew have been murdered by pirates.

A Piratical vessel was found deserted, on the 23d ult. by the Spanish armed vessel Habanera; two dead bodies lay on the deck near the pivot gun, and three more floated alongside the vessel. The deck was strewed with blood, which had been so abundant as to run out through the scupper holes. From this circumstance, the officer of the Spanish schooner conjectures that the pirates had fought and destroyed one another. They had previously robbed a brig and stranded her off Cape Antonia.

ANOTHER THEATRE BURNT.

NEW-YORK APRIL 10.

This morning, about three o'clock the city was alarmed by the cry of fire, and its inhabitants, most distant from the scene of conflagration, were soon aroused by the excess of light to the consciousness that it was a very extensive one. It was ascertained to be the *Lafayette Theatre*, which occupying a space between Laurens and Thompson streets of 70 feet in breadth and 200 in depth with a shingle roof, and wooden cupola presented, as we first saw it, in one fierce and continuous blaze, a most menacing as well as a most magnificent sight. The combustibility of the materials and the height to which the fire had got before the engines could arrive, together with the narrowness of the streets in front and rear of the burning building and its sides being masked by brick houses rendered every effort to save it unavailing.

EXTRAORDINARY COW.

On the 10th inst a cow, the property of Jane Porter, an elderly maiden lady in the vicinity of Shelbyville Ky died at the uncommon age of about thirty years. In the spring of 1806, she was put into a close pen for the purpose of weaning her second and last calf, (at which time she was six or seven years old,) where she was regularly fed and watered for 23 years, giving milk of the richest kind every day during the whole time. She was at all times well and hearty, and was milked the day before she died. She never was out of her pen but once, and then not out of the enclosure of the farm, having been scared by the discharge of a gun near the pen in which she was kept. A large number of the oldest and most respectable citizens in this county can attest the truth of this statement. should any person be disposed to doubt it.—*Imp. Com*

PAYING UP AND PAYING DOWN.

There is, as every printer must be aware, a surprising difference between *paying up* and *paying down*. When a long-standing subscriber, of whose money you have never fingered a cent threatens to *pay up*, the inference is forced upon you, that he intends to *discontinue*—and though your empty pockets are crying for cash, you cannot help considering the threat of *paying up* as the knell of a departed *patron*. But *paying down* on the contrary causes a sensation of pleasure without alloy. *Paying down* presupposes no discontinuance of favors; no interruption of flattering prospects; but a hearty encouragement to go on your way rejoicing, in the hope of being paid down from year to year as your labors deserve.—*Berk. American.*

DUELLING.—A correspondent of the Philadelphia Recorder propoposes, as a remedy for duelling, that the ladies of our country, unitedly and publicly avow their resolution of excluding from their society and treat as murderers, all who may either be directly or indirectly the parties concerned in duelling.—*Philadelphian.*

AN AGED MINISTER.—The Rev. Dr Balch, of Georgetown, preached on Sabbath before last in the Presbyterian Church, his half century sermon having been settled over that people fifty years. Two generations have disappeared before him. Only two individuals are now left who were present at his installation.—*Col. Reg.*

For the Western Luminary.

OBITUARY.

LINES

TO THE MEMORY OF

MRS. MARY BOSWELL,

Consort of Mr. George Boswell, and daughter of Oliver Keen, Esq. who departed this life, on the 2d of April, 1829, after an illness of about nine months, which she bore with Christian fortitude and resignation to the Divine will.

"*Blessed are the dead which die in the Lord.*" *Rev.* 14, 13.

Death severs man from his connections here;
Nor does he ask how intimate or dear.
The blooming cheek, the loving wife must go,
Though the kind husband fondly answers no!
At once he loosens all the bands of life,
And dauntless, robs the husband of his wife:
His iron hand regards no kind of tie,
However dear, nor gives a reason why.
The youthful female he afflicts with pains,
And in the end his ruthless aim attains;
She yields, at first reluctant to her fate,
And starting, thinks about her future state!
Infants, nor parents, nor the husband's claim,
Will e'er prevent his final deadly aim;
He cares for none of these—however strong
The force of each—nor does he parley long;
Quick work death makes; nor does he seem to care
How deep the wounds in the survivors are;
Survivors feel the keen plunged dart of death,
More than the corpse, deprived of vital breath.
The firmest ligatures which bind us here,
Are slender threads indeed, when death is near!
How futile then is every tie below?
This solemn truth *Her* sad connections know.
Herself prepared, in confidence, she said,
The king of terrors was no cause of dread!
While on the Saviour's all-composing breast,
She could, and did, in firm reliance rest.
Disease and pain, with fortitude she bore,
Nor wish'd to linger on this mortal shore;
She felt her soul secure, at anchor laid,
And knew her peace with Christ her Saviour made.
Death lost his sting, thro' faith in that dear name
From whom her hope of future glory came;
Her soul too large to be confined to earth,
Centred on prospects of superior worth!
Tho' she had claims in her connections here,
Which to a youthful female must be dear;
Infants engaging, and a husband kind,
Suited from nature to engross her mind;
An aged parent almost *left alone*,
By the bereavement of his children grown:
To these attractions, and a number more,
She rose conspicuous, from the love she bore
To pure religion, and its Author too;
(For she believed revealed Religion true!!)
Conscious of speedy exit, she expressed
Her anxious wish to go, and be at rest.
She view'd dissolving nature as a friend,
Which would her sufferings, and her conflicts end!
Life almost gone, and pain the most severe,
Her hope of heaven was rational and clear;
No transient rapture, but a solid peace,
Which to the last continued to increase.
"Lord Jesus help me," was her constant cry,
And her dear Saviour stood observant by!
His helping hand, sustained her sinking head,
And unseen angels hovered round her bed—
Her eyes spoke Love, altho' her faltering tongue
And all the springs of life were now unstrung.
The moment came, the wish'd for kind release;
The struggle ended—and she died in peace!
Angels in convoy, wing'd her soul away
To the bright world of uncreated day!
A moment's view of that celestial place,
Gladdened her heart, and beautified her face:
The golden harps of harpers and her song,
And roll the praise of her dear Lord along.
What rapturous feelings, what delights are shed,
While heavenly sunshine settles on her head!

Parent, and husband, and connections too,
Pause, and *reflect* on all *she said* to you.
You saw her earnest, solemn as the grave;
And saw her also, death and fear outbrave!
You know 'twas truth, therefore *review* the whole,
And may God's spirit fix it on your soul.

J. M. H.

Lexington, April 25th, 1829.

DIED,

At his residence in Jessamine county, on the 4th inst. Mr GEORGE WHORTON, at the advanced age of eighty-five years.

In Salem, Mass. on the 31st March, the venerable Dr. EDWARD AUGUSTUS HOLYOKE in the one hundred and first year of his age.

In Edgefield village S. C. on the 17th March TOM a negro man belonging to Mrs. Bacon at the great age of *one hundred and thirty years*

At London on the 29th of January, the Rev. MATTHEW WILKS the minister for more than half a century of the congregation at the Tabernacle and Tottenham Court Road.

PICTURE OF LIFE.

In youth we seem to be climbing a hill on whose top eternal sunshine appears to rest How eagerly we pant to attain its summit, but when we have gained it, how different is the prospect on the other side; we sigh as we contemplate the dreary waste before us, and look back with a wishful eye upon the flowery path we have passed, but may never more retrace. Life is like a portentous cloud, fraught with thunder, storm and rain; but religion, like those streaming rays of sunshine, will clothe it with light as with a garment, and fringe its shadowy skirts with gold.

MIAMI UNIVERSITY.

APRIL 15, 1829.

Arrangements are now made, and competent teachers now secured, for conducting the Miami University under the following general divisions, viz:

1st. THE COLLEGE PROPER—Four regular classes, and a four years' course; embracing all that is taught in any of the Colleges of the United States.

2nd. THE FARMERS' COLLEGE—Three classes and a three years' course, embracing English Grammar, Geography, History—a short course of Mathematics, Jurisprudence, Rhetoric, and Natural Philosophy.

3d. THE PREPARATORY DEPARTMENT—embracing all that is required for admission to the Freshman Class in College Proper, and the second class in the Farmer's College.

4th. THE THEOLOGICAL DEPARTMENT—Two classes, and a three year's course; embracing reading the scriptures in the original Hebrew & Greek; a short Mathematical course; History, Rhetoric, and Natural and Moral Philosophy.

5th. THE FRENCH DEPARTMENT—One year's course, embracing reading, writing and critical analysis of the French Language.

To parents and guardians, and to the public generally who have thus far patronized the Miami University, the most grateful acknowledgements are due—and assurance is hereby given that no labor or expense will be spared to render the Institution every way worthy of the support of our common country.

R. H. BISHOP, *President.*

P. S. Next session commences the first Monday in May.

From the New-York Observer.

NEW-ORLEANS.

[*Correspondence of Mr. Christmas.*]

MORALS AND RELIGION.

I have already mentioned that the French Theatre throws open its "way to the pit" every Sabbath evening. Indeed the Sabbath seems to be the day in which the reins are thrown upon the neck of multiform dissipation. By other portions of the community business is not even ostensibly suspended. Vessels are not unfrequently loading at the levee many stores are open, blacksmith shops are in blast, and the cotton presses propelled by steam are in operation, beneath the very eye of the Presbyterian church in time of worship. I copy from the Louisiana Advertiser, now lying by me, dated Saturday morning, January 24, 1829, the following notification: "The members of the *Crickett Club* are particularly requested to attend on the ground, to-morrow, the 25th inst. at half past nine o'clock." Every Lord's day, when the weather will admit, do the members of this association meet on the green at an earlier hour than even king James "Book of Sports" would have required.

But of all the vices of this place, not even excepting licentiousness, gambling is the most pernicious and high handed Judge from this single fact, that six gambling establishments pay $30,000 per annum for their licenses. Here hundreds and hundreds of persons may be found, crowding about the *roulette*, and staking all their money upon a game of mere chance. How many a stranger has been here rendered a beggared desperado by the manœuvres of experienced knaves, who live by their success at the gaming table! Perhaps no passion of the human mind acquires so unconquerable an ascendency as the lust of gambling. This practice is here carried on in another form equally pernicious; that is, by lotteries.—You may meet with lottery offices at almost every turn. Think of my surprise when on the day of my arrival, one of the first signboards which arrested my attention, was inscribed in capital letters, FRENCH EVANGELICAL CHURCH LOTTERY.—Tell it not in Gath, that an effort to evangelize a community shall begin with a process of demoralization! Another office I observed, superscribed "Baton Rouge Catholic Church Lottery;" and the advertisement of another to be conducted "on the good old Presbyterian plan." Whenever a new church is to be built, or some public undertaking is to be accomplished, it is proposed to raise the money by the profits of a lottery. The Legislature is petitioned, a lottery is chartered, an appeal is made to some of the worst passions of the human mind, and the temple is erected by what the Scripture would term "the price of a dog, and the hire of a prostitute."

Of the arcana of the masquerades which commence every Saturday night, and trespass largely on holy time; of the cock pits, in the contests of which many citizens of respectability are deeply interested, I know as yet but little, and shall therefore say nothing.

In the midst of all this wickedness we are cheered to find some good institutions, and some good people—"a few names even in Sardis which have not defiled their garments," whom we may hope "shall walk with the Redeemer in white, for they are worthy." There is one circumstance which we must bear in mind, in contemplating the situation of the churches and religious institutions in this city. It is the great and perpetual discouragement arising from the nature of the climate. Upon the accession of cold weather the season of business begins, and men in commercial employments flock hither in great numbers. Till the hot weather commences, business is pushed with unceasing activity.—Few persons have an hour to spare, and it is with great difficulty that the Committee of a Bible Society can be convened. Thus it happens that while there are many to give with a commendable liberality, there are few to work and forward the interests of a Society by personal exertion. As the Summer advances, thousands leave the city, which now suffers a syncope of all operations, unless in some years when death is doing tremendous work. At the commencement of Winter, when survivors re-assemble, the friends of evangelical institutions feel as though they had lost most of the ground gained the last year, and must begin every thing afresh.—Thus year after year they apply themselves anew to heave the stone of Sisyphus up hill. This fact, while it reflects credit on those who "listed during the war," have labored on without fainting, explains to us why, after all the exertion that has been here applied, so little remains of the palpable effects.

Five Sabbath schools on a small scale exist in the city and its immediate neighborhood. A Tract Society is organized, and possesses a well supplied depository. Few places present more facilities for Tract distribution. The Rev. Mr. Cox who has been laboring here during the past Winter, in the service of the Home Missionary Society, has put large numbers into circulation among the shipping and elsewhere. He has given me very interesting accounts of the avidity with which the Spanish Tracts were received by strangers from Mexico and South America. A Bible Society has been in existence in New Orleans ever since the year 1817, but from various causes has not been very efficient. the donations to the American Bible Society during the past eleven years being but $1,208 88. A brighter dawn however has risen upon the Biblical cause in Louisiana. On the 8th of the present month, a meeting of the friends of Bible distribution was held in the Presbyterian church. The members of the Legislature, and a large number of respectable citizens were present. The addresses, which were of a most interesting character, were made in French and English by both Protestants and Catholics, and it was unanimously resolved that the State be supplied with Bibles as soon as possible. The amount of $779 was subscribed on the spot, which was speedily increased to above $1,000. Never since New Orleans was a city, was a meeting for religious purposes, attended with such animating auspices.

There are four Protestant churches here:—the Methodist, Baptist, Episcopal and Presbyterian. The Methodist congregation, which is small, is regularly supplied with a preacher. The Baptist church being without a pastor, their place of worship remains at present closed. The Episcopal church is a small neat building, where the Rev. Mr. Hall performs divine service. The Presbyterian congregation, which is the largest among the Protestants, occupies the commodious edifice erected for their use in the St. Mary Fauxbourg, and now owned by Mr. Judah Truro, an Israelite, who, having purchased it at auction, lets it to the congregation for the consideration of $1,800 per annum.

This congregation was founded by the Rev. Sylvester Larned, whose admiration and praise is still in the American churches This devoted young minister came to this city in the year 1817, and with the blessing of God upon his commanding talents, soon succeeded in organizing a church, and collecting a large and respectable congregation. The first year he retired into the interior while the annual scourge of the yellow fever was upon the unacclimated inhabitants. Meanwhile some caustic remarks were inserted in a city newspaper, most ungeneerously reflecting upon a pastor having forsaken his flock in a season of calamity. Larned's feelings were stung to the quick. He came, most unwarrantably I think, to the conclusion, that another season he would maintain his ground, at all hazards He did so. Never was there a fairer mark for the arrow of pestilence. Young, sanguine in his temperament, and extremely athletic in his frame, it required little sagacity to foresee that in a season of ordinary mortality he would fall. As the season advanced, he evidently entertained a melancholy presentiment of the result, and influenced by such feelings, his last sermon was from these words, "To me to live is Christ, to die is gain." On Sabbath evening he visited a parishioner suffering under the epidemic. Early the next morning he was seized himself, and the following Thursday his remains were in "the house appointed for all living." I have conversed with a gentleman, one of the elders of his church, who was with him most of the time of his illness. He described the dissolution as more like an execution than any death bed scene he had ever witnessed Twelve hours before he died, he had strength sufficient to have dug his own grave. When questioned concerning his eternal hopes, "All is right," said he, "all is right." His wife, a lovely woman, since gathered to the dead, came into his room, and having deliberately embraced her and exchanged a last farewell, she retired. He afterwards requested pen, ink and paper, and having written about a line or two in a very illegible manner, his strength and senses failed.—The only word that could be deciphered was the name of the Saviour. On Thursday morning, after extreme suffering, he breathed his last, and the church on earth lost a minister in the flower of young manhood, of undoubted piety, and powers of pulpit eloquence rarely equalled. His body lies in the old Protestant burying ground, but not an inscription informs us in what particular spot.

His successor, the Rev. Theodore Clapp, is a young man of New England birth and education. Few men in the church occupy a more immensely responsible station, and few have maintained their ground amidst more discouragements and difficulties. The communicants in this church amount to about fifty in number. A desire for an outpouring of God's spirit begins to be felt by the praying few. Some seriousness exists I am acquainted with one case of deep conviction which has occurred since my arrival, and sometimes begin to hope that the set time has come for Zion's king to arise and favor his cause in this place. How immensely desirable a revival of religion is in New-Orleans, I am prepared to appreciate from having witnessed a like event in a city very similarly circumstanced.

The trade of New-Orleans is immense; the exports of native produce amounting annually to eighteen

or twenty millions of dollars. Four or five thousand sailors are frequently in port at one time. Add to this the large number of flat bottom boats from the States lying North, together with a number of the hundred steam boats plying the waters of the Mississippi These facts show what a field is here presented for exertion among the sea faring and navigating population. The inhabitants of the city have taken in hand a noble enterprise in the erection of a Mariner's church. It is a large brick building on a fine model, situated on ground belonging to the government of the United States, in one of the most conspicuous stations on the banks of the river When finished, it will cost $25.000.—Twelve thousand five hundred have already been expended, and the building is now enclosed, & the basement story rented for $1,800 a year A new effort is now making to raise money to complete it. The second impulse was given by a few ladies, who subscribed several hundred dollars, and engaged to raise the money by the efforts of the needle. One lady, the wife of the Agent of the American Tract Society sent out this Winter, subscribed $100, and bids fair to redeem the pledge in a very few weeks. The Rev Mr. Cox, late a student of the Theological Seminary at Princeton, N. J., arrived here early in the Winter, under the direction of the Home Missionary Society, with the expectation that the Mariners' church would be ready for the reception of a congregation of sailors, but was disappointed. He has not been idle, but with every qualification for a city missionary, has been preaching aboard the shipping, distributing Tracts and Bibles, superintending Sabbath Schools, and at the upper port, two miles from the city, has gathered a small congregation and Sunday school, for whose accommodation, a wooden building will be erected without delay. Oh! that our Northern churches would but pour a phalanx of such men into this city, and their influence though noiseless would be speedily felt.

(To be continued.)

METHODIST INDIAN MISSIONS.

The following statements were made by the Rev. W. Case, Superintendent of the Methodist Indian Missions in Upper Canada, before the young Men's Missionary Society of this city. We copy from the Christian Advocate and Journal —*N. Y. Obs.*

He stated that five years ago a *converted Indian* was scarcely known in the whole province of Upper Canada. Hundreds of drunken Indians might always be seen in the streets of York, Belleville, and other towns, and the inhabitants were greatly annoyed by the druken revels of the Indians stopping there on their return from hunting at the North. But he rejoiced that now the scene is changed; a drunken Indian is scarely to be seen; but the praying Indians may be found every where—in the villages, in their settlements, and in the wigwams, or even when wandering through the country they engage in devotion regularly every day. Prayers and praises ascend from these Indians in every place; and when the parents are absent from home, the children conduct their devotions Many examples of this have occurred where the voice of praise and prayer has been heard from children from six to seven years of age in the Indian wigwam

He stated that nine hundred and fifty have been reclaimed from the basest intemperance, and converted to God, during five years past. Upwards of fourteen hundred are under the care of the Canada Conference Missionary Society; instruction is provided by missionaries and teachers, and the Indians manifest great readiness to take the advice of these teachers in all matters, both in civilization and religion. At Belleville on Grape Island, we have a community of two hundred and twenty Indians, and we know not a reprobate among them. At Rice Lake there are two hundred and seventy-five. All these have embraced the religion of Jesus Christ, and there are not more than two drunkards in this whole body. At Lake Simcoe there are about five hundred and fifty, and not more than one hundred and fifty of these are unconverted, and missionaries are traversing the forests, preaching Jesus to them in their own language, with a hope of saving these wicked Indians. At the River Credit there are two hundred and forty, all of whom, except six, are brought under the influence of religion, and are walking as becometh the Gospel of Christ Among the Six Nations there are more than two thousand, all of whom speak the same language, and among these, as well as among the Mississaugahs, the Lord has called native laborers to teach their brethren the word of life, and already nearly two hundred are rejoicing in God their Saviour.

In several Indian tribes there are now fourteen schools, two schools in the Mohawk language, and twelve English schools. These contain three hundred and ninety eight children. Seventy-five of the children can now read the Scriptures, many are writing, and some learning arithmetic.

Some may doubt the propriety of instructing them, and say that if pagans are sincere, they are well off. Whatever may be the case in other pagan nations, it is not so among the Indian nations. They are all abandoned and wicked, drunkards almost to a man, until the Christian religion makes them sober and happy But one great evil among them arises from their enchantments, by which they resort to the devil for injuring their foes. One of these priests has been converted and declares his abhorrence of these impious ceremonies, and he has given up all the instruments of his incantations. He has since exhibited in his life the religion of the Lord Jesus Christ, which is love. He came to save, not to destroy; and the Indians, however barbarous before, now that they have become the disciples of Christ, show the same warm hearts, love, and mercy, as follow the work of grace universally among you.

We have many Indian youth of great promise. They are attentive to their studies, and their improvement is very encouraging. We believe the Lord is preparing them for the work of the sacred ministry, and in a short time we may expect they will go forth as teachers among the Indians in the North and West; for already some of them speak to their brethren, and their tears and prayers are not in vain. Thomas M'Gee has made one or two excursions to the North already. He is a diffident and retiring youth, but intelligent and deeply pious. One instance I will name:—He came back from hunting, and stated there was a body of Indians on Lake Huron, who had not heard the Gospel, and he wished to go and visit them. On asking him if he were not afraid to go alone, he said, "No, I will go hunting, and enter their wigwams, and tell them about Jesus who died for the poor Indians." He accordingly took his gun, and his blanket, and his snow shoes, and when he returned he gave but a poor account of his success. But he had visited another tribe; and told them what the Lord had done for him and his brethren, by the missionaries and the schools. The chiefs promised him to come down, and attend a religious meeting — They came with a party of about forty souls. They seemed serious, and before the meeting closed every one of them was converted to God. The Indians never relinquish their pursuits in the chase until the deer is run down; and in like manner they persevere in seeking the lost sheep of the house of Israel. And among all the pagan Indians none are farther beyond hope than were the wretched Mississaugahs, however wicked and ignorant they are. The field is large among those who speak the Chippeway language, and already eight hundred and fifty of them have been converted.

CHOCTAW MISSION.

The Rev. C. Byington, in a letter to the Editor of the Cincinnati Pandect, thus describes a "two-days meeting" held in Hebron, Choctaw Nation, early in January last:

"It commenced Saturday afternoon. Several missionaries were present. The principal Chief of this district, David Folsom, was with us. He also, we hope is a child of God. We met in a grove near the mission house. We found a small hillock or mound, which we occupied as a pulpit. The people were seated on logs in front of the pulpit. After singing a hymn and offering up a prayer, Colonel Folsom spoke about an hour to his people. We adjourned about sundown. We met again after dark, when one of the missionaries spoke, and was followed by the Chief. On the next day Colonel F preached for more than an hour, and to appearance with good effect. At noon he said to me, "I have now done my part; you and your brothers must do the rest." In the afternoon I attempted to preach, and as I closed, I called on him to follow me. He did so. He grew warm, invited sinners to come to two logs, which Choctaws call 'beloved seats,' but which white men call 'anxious seats.' Thirteen people came forward. Some were aged. Sampson's grey headed father was one; and a sister and a cousin also came forward. When all were seated, Folsom took his chair along and stood between the logs on which they sat, and looking towards the missionaries said to one of them, 'Will you pray for us?' We attempted to pray. All was still. Tears trickled down the cheeks of these red people."

A THOUGHT FOR THE "BUILDERS."—It is of little consequence to us, personally and individually, what may be the nature, origin, progress, extent and consummation, of all the plans of providence, which shall establish the kingdom of God in the world, unless obedience to God, and faith in God, and the peace of God, be so known to us, that our nature become changed before him. We may even assist to build up the ark which shall save a drowning world; but, without repentance and faith, we, like the builders of the ark, may be destroyed by the deluge.—*Townsend's Chronological Bible.*

He who is curious and inquisitive about his neighbor's [illegible] will not be ready to amend his own.

THE TRACT CAUSE.

For the Western Luminary.

SIXTH ANNUAL REPORT OF THE

LEXINGTON FEMALE UNION TRACT SOCIETY,

Auxiliary to the American Tract Society.

It is with feelings of no common interest that the Managers of this Society present their Sixth Annual Report. When they remember the deep and trembling anxiety with which they attended their last Anniversary meeting; the discouragements which at that time darkened the prospects, and threatened even the existence of this Institution: they would with united and adoring gratitude, acknowledge the goodness of that God whose mercies fail not: and gladly render to him their thanksgivings, for their present prosperity; for the prospect of future and extended usefulness; for the renovated zeal, the spirit of prayerful and persevering effort which many have manifested—and for the moral and elevating influence which this society has exerted through the gratuitous distribution of Tracts; and which marks the progress of this noiseless though powerful system of christian benevolence.

Our friends will doubtless recollect, that at our last Annual Meeting the expediency of dissolving this society, or of entirely changing its design and character, and of acting only through its Depository, was suggested. Many of our members had withdrawn their subscriptions; while others manifested an indifference, and an apathy in its concerns, which appeared to destroy all hope of future effective effort. But experience has taught us that it was good to repose unshaken upon the mercy and power of a prayer hearing and a prayer answering God. We had assembled a dejected and enfeebled band, hoping that He in whom we confided, would open before us the path of duty, and inspire us with courage to pursue it with faithfulness and unhesitating constancy—nor were we disappointed. When we learned from the report of your Board, that one of the Tracts issued by this Society, had been made the evident means of salvation to a dying fellow creature,—and that an individual who had long neglected and even despised the public ordinances of God's house, had through the same humble instrumentality, become a regular and attentive hearer of the preached word—they felt that they were bound to this service by ties, which they could not and dared not dissolve. And when in view of their diminished numbers, the appeal was made to them —"and will ye also go away," it came with new and energizing power upon their hearts: and they at once resolved never to desert a work which had received such sanctions and been followed by such results.

In relation to our labours during the the past year, a few words will tell what we have done—hours would fail us in an attempt to exhibit, even briefly what remains for us to do. For although the hand of God has been about us for good; yet our means for accomplishing the primary object of the Society are still very limited, and far from being sufficient to enable us to meet even the claims and necessities of those by whom we are immediately surrounded.

We have purchased from our Depository, 26,750 pages of Tracts—delivered to subscribers 17,000 pages, and gratuitously distributed 8,750 pages. To Sabbath Schools we have granted 670 pages To a missionary for distribution at Pensacola 1000 pages —for the use of a public house 500; and to the Missionary station at Mayhew 1,508 —The remaining 3,240 have been principally distributed by the visiting committees of the Female Bible Society 1000 pages are still on hand.

Since August last, there have been received at your Depository 110,737 pages of Tracts—besides, 36 bound volumes, and 1000 copies of the Christian Almanac Of this number 87,448 pages and 23 bound Tracts have been sold.

The original capital of this Depository, was $97 52—It is now $196 54. Giving an increase, in less than two years $89 26; and in the hands of our active and generous agent we doubt not but that it will still continue to increase in value, while it will afford a ready and permanent supply of Tracts for the surrounding country.

Some time since your Board were notified that the Parent Society would print an edition of the Christian Almanac adapted to the state of Kentucky provided three or four Societies in the State would agree to take 1000 copies each Believing that we might be the means of accomplishing much good, by aiding in the circulation of this Almanac we did not feel ourselves at liberty to decline this offer; and the sum of $30 00 exclusive of carriage, was immediately devoted to this object from the funds of the Depository. But it is chiefly upon the *gratuitous distribution* of tracts that we rest our hope of general and permanent usefulness From those who are actively engaged in this work we have learned that the Tracts thus distributed, are often read until they are entirely worn out; and the practical effects which they have produced upon the lives and conduct of those who were alike ignorant and depraved, testify at once to their intrinsic value, and to the interest and attention with which they had been read.

Your Managers feel assured that much of the good which this Society might have effected has been prevented by the too general and indefinite character of its efforts. They therefore earnestly recommend to the Society, that they immediately adopt a more regular and systematic plan of operation. Hitherto the gratuitous distribution of Tracts has been left entirely to the discretion of the managers, in their individual, rather than their associated capacity. The consequence has been, that a large portion of tracts has been sent to one district, while others have been left almost wholly destitute. This difficulty and embarrassment, would be at once obviated, by the appointment of committees for the purpose of visiting every district in our town, obtaining subscribers, and distributing Tracts. By this means we doubt not, but that before the close of another year, our town may be supplied with these messengers of truth—while we shall receive that aid and strength which are necessary to enable us to accomplish the objects of the society; for during the past year we have sometimes been compelled to reject the most earnest and repeated applications for assistance, especially from feeble sabbath schools, and from individuals who love and value the gospel, yet are living without its stated ministrations. And pressed with a painful sense of utter inability to meet the increasing demands made upon us; we have resolved to make an effort to awaken a more deep and general interest upon this important subject For this purpose letters have been addressed to individuals in several congregations urging the immediate necessity of forming Tract Societies or associations in their respective neighbourhoods. We know not what may be the result of these applications. But we do believe that christians will not long remain inactive in this cause, or insensible to the high responsibilities, which their own characters, and the claims of others have thrown upon them.

But God has not only sustained us as a society—he has not only given us the high privilege of spending our time, our talents, and all that we have in his most holy service, and permitted us to combine our energies with those of his church and his people—but he is giving us the unspeakable felicity of seeing that our efforts in his cause are not in vain. We have prayed over these pages of his own truth, and then sent them forth to proclaim peace on earth and good will to men; and his spirit has gone with them. And while your Board record another instance, in which their efforts have been followed by a direct and special blessing—they would look forward with firm and renovated confidence to future duty—confiding in the mercy and power of an ever present Jehovah, and patiently awaiting the rewards of faithfulness

In October last a member of this society sent a few Tracts to a friend in a neighboring county—One of these Tracts fell into the hands of a man who had long lived without God and without hope in the world. He read it, and it was as a word spoken in due season. He felt himself a ruined, perishing and undone sinner. That truth which he had so long rejected and despised, now pressed with power upon his heart, and appeared in all its native loveliness and beauty—and, humbled in the dust, he fled to Christ for refuge. It was not long before he was called to a sick and dying bed. During his illness he often refered to that little Tract as the evident means by which he had been led away from sin to the love and service of his Lord and Redeemer. He died in the full assurance of faith—and in peace and holy joy he resigned his spirit into the hands of God who gave it.

In the close of this report, permit your Board to call your attention for a moment, to the signal, and almost unparalleled success which has attended the American Tract Society, in their mighty and evangelizing work. During the past year, the third since its formation, their funds have increased from $30,000 to $45,000. They have printed 6,019,000 *Tracts*, and gratuitously distributed 2,602,978 *pages of Tracts* They are now engaged in printing Tracts in six different languages and have also appropriated $ 00 to be employed in procuring transmission of these messengers of truth in the language of modern Greece, for "distribution in that suffering country." A boundless field has been opened for its operation, and numberless instances of the good it has already effected, cover the pages of the last annual report. With gratitude they record the fact, that eighteen of the females employed in folding and stitching tracts, have during the past year obtained a hope in Christ. And as each of these Tracts embodies the active and vital principles of the Gospel, they never fail to exert upon all classes of society the most happy and controlling influence. The profane, the intemperate, and the Sabbath breaker have been reclaimed The poor and the afflicted have been comforted.—The proud moralist and philosopher, have been brought to bow at the foot of the cross—and ministers of the gospel, have had new faith—new ardour, and higher aims, given them in their work for eternity.

This Society are now looking to their Auxiliaries, and to christians in general, for the means of prosecuting with success the noble enterprise upon which they have entered, not only of supplying *our whole population* with religious tracts, but of sending them as messengers of life and blessedness to the darkened and perishing heathen.

And now in view of all that God has done for us as a society shall we not be more than grateful—and, ever keeping before us the ultimate end of our efforts, bring all our energies to bear upon the high and enduring interests of the Redeemer's kingdom—while we joyfully anticipate the future triumphs of the church, and the blessedness of that day, when the whole earth shall be brought under the pure and elevating influence of Gospel truth and the "Lord God cause righteousness to spring forth before all the nations"

Abstract of the Treasurer's Report.

1828	CR.	
Sept 20	Balance in the Treasury	$0 37
1829 Jan. 7	By cash from Mrs. Sayre for life membership,	10 00
April 11.	Cash from subscribers	31 00
1829.	DR.	
	To carriage &c on two boxes of Tracts from New York.	$ 1 81
	Cash paid for 20,000 pages Tracts.	30 00
	Balance in the Treasury,	9 56

THE ANNUAL MEETING

Of the Lexington Female Union Tract Society, was held in the M'Chord Church, on Friday evening, the 29th of April, 1829

The Rev. Dr. Blythe opened the meeting by reading the 12th chapter of Isaiah and prayer.

The Annual Report was read by Mr. Thomas T. Skillman.

The Rev. John C. Young, moved the acceptance of the Report; and, in an appropriate address, exhibited the beneficial effects of Tracts and Tract Societies.

The Report was unanimously accepted, and ordered to be printed in the Western Luminary.

The following are the officers elected for the ensuing year.

Mrs. HEWITT, President.
Mrs. BEACH & Mrs. BRUEN, Vice Pres.
Mrs. A STEPHENS Treasurer.
Miss M. A. BLYTHE, Secretary.

MANAGERS.

Mrs. Smith,	Mrs. Beckly,
Mrs. Skillman,	Mrs. Tilden,
Miss Short,	Mrs. Sayre,
Miss Sayre,	Miss Rhodes.